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Moments of Vision.

Under the above title one of the foremost of living literary men brought together a collection of poems written on various occasions and reflecting varied moods. While we are not all poets, and have no such artistic products to offer, we are none the less visionaries and susceptible to times of clear seeing. Whether they come in hours of devotion, or spring into being in scenes of natural beauty, they one and all alike make for the uplifting and the enriching of life. Without them we are poor indeed. Still is it profoundly true that "where there is no vision the people perish."

Often such moments of vision come unsought and unaided. "The Spirit bloweth where it listeth" and we are its surprised and undeserving vehicle. We look back and recall experiences whose influence still lives on to encourage and to inspire. Would that more of these blessed moments might be ours to raise the daily standard of living to higher and more spiritual heights.

And yet experience also teaches that these moments of vision come more readily to the deliberate seeker and to those of right, receptive spirit. They are not independent of sympathetic insight or even of fitting environment. It was assuredly no accident that the great visionary, the 1st Isaiah, had his vision in the temple of God. There, in worshipful mood, aided by spiritual surroundings and associations, he had his moment of illumination. It was there his soul received assurance of its divine call and affinities and was commissioned for divine service. Would that we were conscious of our own possibilities in this respect, and believed that in no other place were we more likely to see visions than when we assemble in the House of the living God!

Our neglect of divine worship means more than the missing of social intercourse and united worship. That in itself is a great deprivation. But it also implies that when we do not get into tune with the Infinite we lessen our chances of seeing visions of things ineffable. Even in worship the visions may not come, but how much more likely are they to appear to souls prepared and receptive!

When the vision comes it needs to be related to life and to the elevation of daily living. It meant that to the great apostle and visionary, St. Paul, who could declare: "I was not disobedient to the heavenly vision." His life accredited the truth and practical power of the vision. So must ours. For practical visionaries there was never a greater need than in this modern world of ours.

Notes of the Month.

The various meetings which fall in June will be this year of a most attractive character and should draw together unusually large attendances. For the Sunday School Conference at Banbridge, on Saturday, June 2nd, arrangements have been made to bring Miss E. D. Scott, M.A., the Secretary of the Sunday School Association, London. Miss Scott is not only fully competent to deal with the problems of the Sunday School but she is a practised public speaker, as was amply demonstrated in her appearance at the Triennial Conference in Manchester. Seeing that substantially reduced railway fares (3/6) have been obtained many should be ready to make the journey from Belfast. We hope and believe the Conference will maintain the now-established success of this helpful gathering.

* * *

Two other lady visitors from England will favour us at a later date this month, viz., Rev. E. Rosalind Lee, B.A., and Miss Hargrove. These ladies, who not long ago visited Unitarian Congregations in the United States, Canada, Australia and New Zealand, will speak on "Unitarians Overseas" at a gathering arranged for the Central Hall, Belfast, on June 20th. Miss Lee will also preach in the First Church, Belfast, on the morning of June 24th, and at Killinchy on the evening of the same day. Thus, many of our people should take advantage of the opportunity of hearing these visitors, since they will have much of interest to relate of their travels.

* * *

Another visitor to the North of Ireland will be the Rev. T. M. Falconer, B. Litt., who has consented to lecture for the General Synod in the 1st Church, Belfast, on the evening of June 20th. After a very successful ministry in Hull, Mr. Falconer was recently called to the pulpit of one of our most important North of England Congregations, that of Bank Street, Bolton. He is one of our ablest men and is a very interesting lecturer. Naturally, therefore, his coming to us will be an event of importance which will be deservedly honoured.

* * *

To take advantage of our coming together on the occasion of the General Synod meeting there has been arranged for Tuesday, June 19th, an interesting Conference, which should prove an attractive opener of the varied proceedings. Its sponser is the Ulster Unitarian Christian Association, on whose behalf Dr. John Campbell, and the Rev. H. J. Rossington, M.A., B.D., have undertaken to introduce for discussion important topics concerning our faith. As this is the first occasion on which the Association has co-operated in this practical manner with the June meetings, we hope for its enterprise the greatest success. It rests with its members in town and country to ensure that by personal attendance and by timely propaganda work.

* * *

We are now able to say more definitely that the Downpatrick pulpit will be filled at the beginning of August by the coming of the Rev. John Begg. Prior to that time his ordination by the Presbytery of Antrim will have taken place, since it has been settled for June 27th. We hope from the settlement every success for himself and his honourable sphere of labour.

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Young People's Page.

An Indian Old-World Story.

On one occasion four divine beings made their appearance on the Earth to attend a festival of the Gods.

And they bore in their hands wreaths of the strongest flowers that had ever been seen, and those around asked: "What are these flowers?" And the Gods made answer and said: "These divine flowers are fit for those possessed with great powers: for the base, the foolish, the faithless, the sinful beings within the world of men, they are *not* fitted. But, whosoever amongst men is endowed with certain virtues—to them is due the honour of wearing these flowers.

"He who steals no thing from another,
Who uttereth no lie,
Who doth not lose his head at the height of Fame—
He may wear these flowers."

Now there was a certain false Teacher or Priest who thought to himself: "I do not possess one of these qualities, but, by appearing to possess them, I shall obtain permission to wear the wreaths, and the people will believe that I really am what I appear to be, and they will place their confidence in me."

Then, with exceeding boldness, he came to the first of the Gods and exclaimed with great solemnity: "Behold I am endowed with these qualities of which you speak—

"I have stolen from no man, never have I uttered a lie, nor has fame ever caused me to be proud or haughty."

And when he had uttered these words, the wreath was placed upon his brow. And, emboldened by his success, he came with the same pride and confidence into the presence of the second God, and asked that the second wreath should be bestowed upon him.

And the God said:

"He who earns wealth honestly, and shuns dishonest means,
Who takes but sparingly of the Cup of Pleasure,
To him shall be awarded this second wreath."

And the false Priest bowed his head and said: "Behold all that I have earned is honestly gotten, and all pleasure have I shunned. Give me the wreath!"

And the wreath was placed upon his brow.

Then with boldness increased by his success, he approached the third God, and asked that the third wreath should encircle his brow.

And the God said:

"He who scorns choice food,
Who never turneth from his purpose,
Who keepeth his faith unchanged,
To him shall be given the wreath."

And the false Priest said: "I have ever lived on the simplest fare. I have been ever steadfast of purpose, and loyal in my faith. Therefore give *me* the wreath."

And the third wreath was bestowed upon him.

Then did the pride of the false Priest know no bounds, and he went hastily to the fourth God and demanded the fourth wreath.

And the God said:

"He who will attack no good man to his face or behind his back,
And who keeps his word in all things,
To him belongs this wreath."

Then the false priest cried out in a loud voice: "I have attacked no man, good or evil, and never have I broken my word to any."

The God looked at him sadly, but he placed the wreath upon his brow, and the four divine beings disappeared from the sight of man. But no sooner had they left the earth than the Priest felt a violent pain. His head seemed to be crushed by spikes, and, writhing in agony, he made full confession and begged that the flowers should be removed from his head; but though all pitied his condition, none could remove the flowers, for they seemed to be fastened on with an iron band.

And he called aloud to the Gods, saying: "O ye great powers, forgive my pride and spare my life!" And

they answered : " These flowers are not meet for the wicked. You have received the reward of your false words." Then, having rebuked him in the presence of the people, they removed the flowers from the head of the repentant man and returned to the abode of the Blest.

From *Eastern Stories and Legends.*

Temperance Notes.

The New Liquor Bill.

Probably the cynic will say this Bill is a perfect piece of legislature because it pleases nobody, or at any rate not the two interested parties. The Trade profess dislike because no one can get a drink on Sunday, the Temperance Party object to it because one can. The former object to the abolition of the Spirit Grocer, the latter object because the Spirit Grocers' licences are not abolished. And so on. It certainly is a compromise between the extremists' desires. We fancy many alterations will be made to it before it finally passes into law.

Personally we are pleased with the clause dealing with the sale of Methylated Spirit. Of course there will be evasions ; but it will not be so easy to obtain the stuff for illegitimate purposes as before. Surely an interview with the Rev. Mr. Corkey was misreported in the Belfast Press the other day. Therein he is stated to have said that all Temperance Reformers are against compensation. Some are, we know ; but there are a large number who think that to abolish licences (other than for breaches of the law, misconduct, and the like) without compensating the holders would be a real injustice. We note that in the case of the Spirit Grocer's Licence, if surrendered, will be compensated for out of the Trade, by a levy over a period of twenty years. This also is a compromise, and so somewhat disarms discussion.

The introducer of the Bill and others spoke of it as a democratic measure. This it certainly is not ; otherwise why is not Local Option included. That would be a democratic measure. Why not ask the people themselves what they want ? That is Local Option.

We would ask all true temperance workers to study the Bill in all its clauses, watch its progress in the House, and the final rendering of the Act itself. It is not a Temperance Reformer's Bill, but it is an education to all. Watch also the White Ribbon movement, and see whether you do not desire to help it all you can. To many of us reform is all too slow. True that the " Kingdom of Heaven cometh not with observation," but many of us would like to take it by storm.

P. G.

Laymen's League Annual Meeting.

The annual meeting of the Belfast Chapter was held in the Central Hall, on April 25th, 1923.—Mr. E. R. Jackson presiding over an enthusiastic audience.

The Hon. Secretary gave an account of his attendance at the Laymen's League Meeting, held in the Milton Hall, during the National Conference at Manchester.

Mr. Eustace Gordon reported fully on the present position of affairs in regard to the combined advertisement of the Belfast Services which has ceased to appear in the *Belfast Telegraph* on Saturdays. It was resolved that the officers of the League confer with representatives of the congregations concerned with the object of again inserting the announcement as in the past.

The Hon. Secretary gave an account of the year's work, which included the following :—

Opening Meeting, October 18th, 1922, substantial tea was served and an enjoyable meeting held. The Editor of the *Belfast Telegraph* was interviewed and agreed to print the special

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association hav authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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The President of the British and Foreign Unitarian Association (Mr. C. Sydney Jones), speaking at Newcastle, in November, "gladly recognized the increase of dignity and influence for our whole Movement resulting from the way in which *The Inquirer* is now being prepared and Published."

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sermons delivered by the Rev. H. J. Rossington, M.A., B.D., during the latter part of the year 1922.

A United Service was held in the Ulster Hall on December 10th, 1922, which was highly satisfactory and of which full report appeared in the press at the time. In connection with the function, special literature was distributed by Mr. E. M'Cully, and members of the League, the former being roughly handled whilst doing this work. An account of the occurrence appeared in the *Belfast Telegraph* the following day.

A Whist Drive was held on the 29th November, 1922, which was enjoyed by all present.

Mr. Arthur Galloway became a life member of the League early in December, being heartily welcomed.

The Rev. H. J. Rossington, M.A., B.D., preached at Moira on December 7th, 14th, and 21st, 1922, and the League were responsible for obtaining Railway tickets at a cheaper rate and taking a party from Belfast each week. Also the Dromore congregations showed great enthusiasm in connection with these meetings which it is pleasant to recollect, a large party making the journey to Moira, some walking.

Definite interest was taken in the broadening of the basis of the Antrim Presbytery Incidental Fund with a view of paying the travelling expenses of Ministers and Laymen attending the meetings of that Presbytery, and this has now been accomplished.

A number of the members attended the Annual Services of the Domestic Mission and the Ulster Unitarian Christian Association and took part in the meetings on the following Mondays.

A Whist Drive and Dance was held on March 16th, 1923, being highly successful and very much enjoyed.

All members have been requested to attend the Sunday School Conference to be held at Banbridge on the 2nd prox.

It is with great regret the Committee have to record the death of Mr. Leonard C. D. M'Caw, Wellesley Avenue, Belfast.

The following Officers were elected for the ensuing year:—President, R. M. Laird; Hon. Secretary, Frank Robinson; Hon. Treasurer, James Henderson; Committee, E. R. Jackson, R. Wilkinson and A. Hunter.

The hearty thanks of the meeting was given to the President, Mr. E. R. Jackson; Hon. Secretary (Mr. Frank A. Robinson), and the Hon. Treasurer (Mr. W. W. Wilson), for their services during the year.

The Hon. Secretary indicated how the League could do further useful work and again emphasised the importance of Lay Preaching.

Mr. Robert M. Laird declared his intention of becoming a Life Member of the League immediately, and his statement was received with the applause which it deserved.

Raloo Congregation.

Raloo congregation dates back to an earlier period than is generally known, though when first founded as a separate distinct congregation there was no meeting-house.

It is unfortunate that the early Minute Book of the Antrim Presbytery is lost. But in reference to Raloo, about February, 1639 "liberty was given to the people of Raloo to choose a minister." The earliest minutes extant show that on November 7th, 1671, at Ballyclare, some people of Raloo "compeared" desiring the settling of Mr. Robert Kelso "expectant" with them as their minister. The brethren appoint Mr. Thomas Hall (Larne) and Wm. Shaw (Donegore) to go to Raloo on Tuesday some eight days, and Mr. Shaw to preach, and they are to confer with these people about Mr. Kelso's maintenance, and to give report at next meeting. At next meeting (December 5th, 1671), the two brethren reported, and it would appear that in order to aid in the maintenance of Mr. Kelso, the people at Raloo wished to unite with them in maintaining Mr. Kelso people from the adjoining parts of Glynn (Magheramorne) who were already members of Ballycarry Congregation; this was objected to. After many meetings a settlement was arrived at. Mr. Kelso at a meeting in Bally-

clare, November 12th, 1672, was asked to preach his "trials," which are interesting as showing what a minister was called on to preach before ordination. At this meeting Mr. Kelso "exercised," how quaintly this reads, on Phil. 3 chap. 8 verse, and was approved, and was appointed "to add" at next meeting. He was then prescribed "a common head" which was approved, January 7th, 1673, then "a disputation" which he sustained on February 5th, 1673. Next was a "popular doctrine" from Matthew, chap. 3, verse 7, and to sustain trials in questions and languages. 17 Psalm in Hebrew. In March he was "approven" and in May ordained. In June he was appointed or chosen clerk of the Presbytery. Mr. Kelso had been promised £20 per year stipend, but for some reason or other this sum fell into arrears and ultimately the Presbytery gave Mr. Kelso leave to withdraw. Mr. Kelso went then to "Laggan" and afterwards settled in Wicklow as minister, later going to Enniskillen. With the departure of Mr. Kelso the existence of Raloo congregation ceased for an interval of 164 years, when in 1837 it was re-established by Rev. Glendy of Ballycarry and Rev. Classon Porter of Larne, and in 1838 the building of the meeting-house was completed. In 1839 Rev. John Compton was ordained. He died suddenly in 1848, and was succeeded by Wm. Orr Magivan, 1848-52; Thomas Smyth, 1852. In recent years the Rev. J. A. Miskimmin had charge of the Congregation, 1891-1902, and the present minister, the Rev. John M'Cleery, has laboured diligently since 1903.

Pages from the Past.

II.

Sir,—In my last contribution I mentioned that certain of Dr. Montgomery's Assistants in the R. A. Institution attained distinction. Unfortunately, I omitted to say that one of these, Mr. Scott Porter, not only became Minister of our premier Congregation in Ireland, but also that he was elected Professor of Hebrew, Biblical Criticism and Hermeneutics to the N. S. Association. In those days we had two Professors, each paid by Government £150 per annum—Dr. Montgomery and Mr. Porter. On the death of the former, the Rev. John Orr was elected Professor in succession to that most excellent man.

Professor Orr resigned in 1879 and emigrated to America. When Disestablishment came our Association was paid 14 years' purchase of the Professors' salaries, amounting to £4,200; each Professor, however, to be paid his salary in full for life. When Mr. Porter passed away and Professor Orr's claims on the money were compromised for £300, the sum remaining was almost £3,000. This money was devoted to the education of Students for the Ministry. And accordingly Bursaries were paid and Tutors appointed, though Students were not numerous. Some years ago a suggestion was made that we revert to the tutorial system, but it was thought better that our Students should continue to attend Queen's College for the Undergraduate Course with a Class or two at the Assembly's College and proceed to Manchester or Oxford for Theology, and especially as the former was presided over by a gentleman who knew well the requirements and wishes of Irish Congregations. Yet, when all costs and expenses connected with Students were paid there was a large amount of accumulated interest on hands. These accumulations were recently divided among the Ministers of our Body in the inverse ratio of their incomes (i.e., those receiving the larger incomes getting the smaller portion and vice versa). Had the money been added to the General Sustentation Fund there would have been a small increase for each, but affording little relief to many miserably paid Ministers. Will you permit me to digress further to say that when Disestablishment was an accomplished fact there was a strong effort made to found a General Sustentation Fund on the basis of Commutation of Regium Donum by

the Ministers and Contributions by the people. Several large sums were promised, if not actually paid, by such worthy men as John Miller of Comber, Henry Quinn of London, Newry and Dromore, and many others. I was then the Junior Minister of the Remonstrant Synod, and had actually signed a legal document enabling my Trustees to transfer my Commutation money to such Trustees as we fondly hoped would be appointed on the day of our fateful meeting. But to our great regret the Synod and the Northern Presbytery of Antrim refused all co-operation with the attenuated Presbytery of Antrim, though John Miller, the chief donor, most earnestly pleaded for comprehension as did others. He and many more donors had given or promised large sums of money with the intention of benefiting all our Congregations. They did not, however, withdraw either money or promise, and their contributions formed the Corpus of a Sustentation Fund confined to the Remonstrant Synod or such Congregations thereof as were spirited enough to join in the effort. That Fund now pays £75 per annum to each Minister—constituted as it is of donations that were meant in the first instance for the benefit of all. Stipend payers to pay 4s. per annum and Ministers 2½ per cent. of their stipend, and indeed since 1879 £15 per year that otherwise would come to me is paid thereto.

Many of our Ministers and still more of our laity are but very imperfectly acquainted with these matters, and I am strongly inclined to think had they known everything (which I have detailed) connected with the Fund from the beginning they would, when certain windfalls came to the Presbytery of Antrim, have quite approved of the formation of a Sustentation Fund to augment the incomes of Ministers existing on starvation salaries.

You will permit me I hope to redeem my promise regarding Mr. Bruce's appointment as Professor in your next issue.

JAMES KENNEDY.

A Visit to the Vatican.

We were bound for Rome, and one of the interesting experiences we looked forward to was to be present at an audience of the Pope. We were told it was not a difficult matter to obtain a *permesso*, but, as the applications were very numerous that it might arrive long after we had gone away. Thanks to a dignitary of the church we obtained a letter of introduction to the Secretary of the Pope, and our first objective when reaching Rome was a visit to him. We took a two-horse open tramcar, the vehicle then in vogue, and as the Vatican adjoins St. Peter's we descended at the Piazza di San Pietra, the imposing and fitting entrance courtyard to the largest Cathedral in the world. The Piazza is enclosed by colonnades erected by Bernini, in A.D. 1667. They are in the form of an ellipse and each containing 284 columns, 4 deep. These are divided with 3 covered passages, the central one has space for two carriages abreast. The centre of the Piazza is occupied by a great obelisk which was brought to Rome by Caligula from Heliopolis. On either side is a great fountain, from which the water rises up 45 feet and falls in cool refreshing spray. At the end of the Piazza is the great and marvellous pile of St. Peter's. The facade is not beautiful, the ugly attic superimposed upon the Portica hides the greater part of the dome. From all parts of view save from here the splendid dome from near and far gives Rome its distinguishable sign and mark. It was designed by the master hand of Michael Angelo at the age of 70 years. He refused all payment, saying he worked for the House of God. He did not live to see the dome completed, but he left plans behind him which were faithfully carried out. The dome is a perfect piece of work. It has such an air of strength and grace and is of a lovely soft grey colour. It has been described as the only beautiful part of the church. Over the right hand colonnade you

get a view of the Vatican Palace. It is not an imposing building, but is rather a temple of roofs and walls and numerous windows. It is the largest Palace in the world, and possesses, Baedeker tells us, 20,000 courts and 11,000 halls, chapels, saloons and private apartments. The greater number of these are occupied by collections, and only a small part of the building is set apart for the papal court. The principal entrance to the Vatican is at the end of the right colonnade. In 1870, when Victor Emmanuel entered Rome and Rome became the capital of Italy, the temporal power of the Pope came to an end. In 1871 a law was passed securing to the Vatican the Lateran and the Papal Villa of Grandolo the privilege of exterritoriality. The blow was a terrible one, and from that time the Pope has imprisoned himself within precincts of the Vatican, and only on rare occasions does he appear at the service in St. Peter's. The Pope spends every day in the grounds of the Vatican. He is carried down from his rooms on a low chair which is small enough to go through every doorway. It is more than a mile journey through the numerous galleries, never to mention staircases, before he reaches the gardens where a pair-horse carriage awaits him. The grounds are very extensive. The Pope can walk 2½ miles by passing along the woods, the vineyards and the gardens.

We reached de Portone di Brouza, the entrance to the Vatican, where the Swiss Guard is stationed. These men are gaily attired in a uniform of yellowish silk slashed with red and black and stockings to match, a white ruffle and helmet, with a magnificent white plume. The dress is said to have been designed by Michael Angelo. It would be more fitting for a masquerade than for the guardianship of an ecclesiastical building. We presented our letter, which was returned to us. Then we entered and were conducted to a door on the right; we mounted a long staircase of marble and reached the Cortile di San Damaso, the entrance to the Vatican. The guard looked at our letter and showed us to a door where we were ushered into a waiting-room. Here we sat for some time and watched the proceedings. There was coming and going, and priests were much in evidence. Finally our turn came, and we went into the Secretary's Office. A gentlemanly young man was at the desk. He read the letter, took our names and addresses, and when he heard we were Irish asked if we were Roman Catholics. He promised we should hear from him in a few days.

The Secretary was as good as his word, for within a week a special messenger from the Vatican arrived at our rooms with a *permesso* for an audience to be held the following day. We had provided ourselves with rosaries and medallions, as we had promised to bring home to various people something that had been blessed by the Pope. We were informed ladies must be dressed in black and a black lace or a handkerchief was to be worn on the head. We arrived at the Vatican door, and having presented our *permesso*, servants dressed in crimson silk hose, breeches and coat conducted us to a cloak room. Here we deposited our parasols, and then we were ushered into a large room with chairs all round the walls. Already a goodly company had arrived; there were priests and nuns and one patient-looking Franciscan father, who sat, staff in hand, with his eyes shut. There were men and women and one little girl dressed in white. Every one was armed with articles to be blessed—some with arms hung round with rosaries, and 2 South American girls each carried a tray covered with beautiful silver crucifixes and ornaments. We had a lonely wait, then there was a move, and mounting up more stairs reached a room, at the door of which stood the Pope's Body Guard, splendid looking men dressed in white breeches with lovely top boots, a black coat with white cuffs and epaulettes, and a black busby ornamented with white cord and tassel and a red feather on the left side. These men scrutinised each of us closely as we passed into a large room.

This room contained a chair of state with a canopy over it and some fine furniture. Here we were arranged in single file forming a hollow square. There was an open door into another room through which came a murmur of voices, and priests dressed in purple passed in and out. Immediately on the stroke of 12 o'clock 3 nuns emerged, and his holiness Pius the 10th entered preceded by a priest and one of his guards. We all knelt down and the ceremony began. The Pope wore a white cassock, a skull cap of the same and a beautiful cross of jewels round his neck. There was nothing striking about his appearance; he looked, as he had been, a man of humble origin. We were told he disliked all the pomp and ceremony of his exalted position, and longed to return to his simple home. He had a kind face, but his expression was sad, and he looked weary of it all. The Pope walked within the square and he presented his hand to each one. The fisherman ring worn on the third finger was kissed, and his Holiness passed on to the next. A lady handed the Pope a cap similar to the one he wore. He took off his own and placed the other on his head, and having done so took it off and handed it back to the owner. When he came to the Franciscan there was a little conversation between them, and then his holiness laid his hand on the father's head. I shall never forget the radiant light of happiness this kindly act called forth. I had been wondering where and when the ceremony of blessing took place. When we were all on our feet the Pope walked towards the door from which he had emerged, then turning round he raised the thumb and two first fingers of his right hand and gave his blessing as follows: "The blessing of God be upon you, your family and all that you carry." The audience was over and the Pope disappeared into the next room.

General Synod Proceedings begin with Service on June 19 and continue throughout following day, June 20.

The Idea of Immortality.

(By the Moderator).

The volume containing the Hebrew sacred scriptures might well be called the Book of Light and Life and of Darkness and Death. For pervading it from beginning to end is the thought that life is a good thing greatly to be prized, and that it is a pleasant thing to look upon the light of the sun; and a dismal thing to pass out of the land of the living at death into a land of darkness and oblivion. "Yea," says one of those scriptures, "if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many."* And always accompanying that idea of the value of life is the idea of righteousness, or the proper conduct of life upon which the length of life or satisfaction therein is dependent. "See," says Moses to Israel (i.e., to the people of Israel), "I set before thee this day, life and good, and death and evil, in that I command thee this day to love the Lord thy God, to walk in His ways and to keep His commandments and His judgments that thou mayest live and multiply, and that the Lord thy God may bless thee in the land whither thou goest in to possess it."† And though it is national life which is spoken of in that speech, that is to say the life not of a person but of a people, the principle of the length of life of an individual being dependent upon his proper conduct of life really underlies it; and it is elsewhere abundantly exemplified in the same scriptures, as for instance at the end of the story of the righteous Job, where it is said, that he died, "being old and full of days," somewhat after the fashion of fairy tales of later date which, having related the welldoing of good people, end with the statement that they lived happily ever after.

The conception of life and good, that is to say of a long or happy life, being offered whether to a people or a

*Eccles xi. 8. †Deut. xxx. 15, 16.

person on condition of love for God, is a particularly important one. If life is not simply found to be a good thing, or if living things are not simply constituted to desire life without discovering any primary cause for finding it to be good or desirable; but if life is a good thing because it is derived from God who designed it to be good being wholly good Himself, and wrought upon to be good under His holy influence; and if this is recognised by mankind to be the truth, it will become so much the better, so much the more to be desired; because the consciousness of mankind that God is working for them and their will to be wrought upon by God for their own good, will increase the potency of the work of God to that very end. How often do the little ignorant hands of children, led by the fancy that has pleased their eye, take hold in innocence, and yet to damage, some costly and most precious article! What method is the true one to adopt by which to teach them? Is it not with pains to explain that the thing originated not by chance or accident but by the purpose of a wondrous thinker, and to describe something of the author's object and something of his meaning? When we do thus, how straightway different is the look of awe in those same eyes that first were beaming with an aimless pleasure; how different is the careful touch of those same hands, that first were bent upon unwitting mischief! How much more profitable, thence, their sight and touch!

If God is the Author of our Life, and by the consciousness of that truth greatly intensifies our wish to live, our valuation of life, the quality of our living, and our power to live or to preserve and enhance the value of the lives of others, what is his purpose? Is it not reasonable to assume that it is that He may be able to enrich His own life by the lives of beings of His own creation and especially by the lives of those who, under His influence, rising above all other creatures of His, have acquired faculties of reasoning and loving and willing and creating, approaching in kind, however distantly, his own? So we, who imagine ourselves fashioned in God's image, after His likeness, love not utter solitude, but seek society; or if we cannot get the thing itself—companionship with our own kind—seek what comes nearest to it, in books, songs, pictures, occupations.

Thence, too, the inference of faith, albeit not of knowledge, that we who have learned to deem ourselves fitted to be especially beloved of God and precious in His sight, have minds and hearts that wax not old although departing from our worn-out bodies; but, if we live well in this mortal state, shall afterwards survive immortal in a viewless form. First, men learned that in keeping of the commandments there is length or excellence of life; later, they learned to believe that in keeping of the commandments is eternal life.

Church Annals.

CAIRNCASTLE CONGREGATION.

On June 10th, 1642, the first regularly constituted Presbytery ever held in Ireland met at Carrickfergus. It was composed of the Presbyterian chaplains connected with the Scottish army commanded by Major General Robert Munro, who had come over to put down with others the 1641 Rebellion.

On news of the formation of this Presbytery different parishes made application to be supplied; and Patrick Adair became the first minister of Cairncastle in 1646. It would seem that Cairncastle Congregation had been in existence some few years before this, but there is no record of a settled minister. For twenty eight years Mr. Adair officiated in Cairncastle, afterwards going to Belfast. Up to the year 1661, it is believed that Mr. Adair preached in the Parish Church at Cairncastle, but in this year, along with other Presbyterian ministers similarly situated, he was ejected by Jeremy Taylor, Bishop of Down and Connor. Shortly afterwards a meeting

house was built. Some dissatisfaction was expressed on Mr. Adair's going to Belfast Congregation, and it was some time before his successor was installed. Owing to the missing minutes, it is only surmised that the next minister was Rev. John Campbell, 1675 ?—1714. His name first appears in the minutes, February 6th, 1683, and in the troublesome times of 1688-9 he with some others returned to Scotland. Rev. William Taylor, 1715-1734, was the third minister. He had in the 30's as assistant and successor John Leuson.

In 1726, Cairncastle congregation with its minister seceded from the general Synod. Rev. Taylor like others of his time kept a diary; unfortunately this was lost, as it would have been most interesting, seeing that apparently there are no congregational minutes of his ministry.

John Leuson had perhaps the longest pastorate in the history of any Irish Church. Ordained in 1728, he continued a minister until his death in 1803. During the last ten years of his life he was assisted by his successor, Thomas Alexander. Mr. Leuson was born in Dunmurry, 1706, and educated in Glasgow; he held strong Unitarian views. For a time Cairncastle, it appears, was connected during his ministry with Templepatrick Presbytery, thus again becoming connected with the General Synod of Ulster. This apparent relapse was attributed to convenience locally, and did not imply a doctrinal reaction, as Templepatrick Presbytery, formed 1725, was considered rather lax.

Thos. Alexander, 1793-1851, another long pastorate during the trouble in 1798. Mr. Alexander was for a short time imprisoned in Carrickfergus, being connected with the United Irishmen.

Rev. James Mulligan, 1833-36, Rev. James M'Dowell, 1837-39 were assistants, followed by Rev. Robert Hall, 1839, who finally succeeded Rev. Alexander. In latter years the Rev. Frederick Thomas had a long and memorable ministry, unfortunately too soon cut short by his comparatively early death. Since 1908 the Rev. Eustace Thompson, who is this year Moderator of the Non-Subscribing Church, has been the devoted minister of Cairncastle. He and his wife are deservedly honoured for their own and their work's sake.

Templepatrick Presentation.

On May 4th, the congregation worshipping at the Old Presbyterian Meeting House, Templepatrick, together with a few friends who have ancestral connections, met in the Roughfort Schoolroom for the purpose of presenting an address, accompanied by a handsome cheque, to their minister, Rev. A. Turner, as a mark of esteem extending over a period of thirty-two years. The proceedings commenced at eight o'clock, when the schoolroom was filled to its utmost capacity. After tea, on the motion of Mr. Arthur Reid, seconded by Mr. Archie Thompson, Dr. John Campbell was called to the chair.

Dr. Campbell, in introducing the subject of the evening, expressed the great pleasure he had in taking the chair on that occasion. He said Mr. Turner, throughout the long years of his ministry, had proved himself an admirable pastor. He was a first-rate preacher, had the interests of the congregation thoroughly at heart, and was welcome in the homes of the people, where he had proved himself to be not only an attentive minister, but a sincere friend and wise adviser. The presentation to be made to him that evening was a spontaneous exhibition of the loyalty and affection of the people. He concluded by calling upon Mr. Arthur Reid to read the address.

DEAR MR. TURNER,—The members of the Old Presbyterian Congregation of Templepatrick and some others, who have ancestral connections with it, desire to mark their appreciation of your ministry during the past thirty-two years. In sickness and health you have been to us a sympathetic friend and adviser. As a minister you have

been a worthy successor to those who have occupied the pulpit since the Congregation was founded by Josias Welsh, grandson of the great reformer, John Knox, three hundred years ago. You have been true to the guiding principle of Knox's Old Scottish Confession of Faith, and like him have maintained that the essential thing in Christianity is to look to what "Christ Jesus Himself did and commanded to be done." As a token of our esteem and affection, we ask you to accept the accompanying gift, and, in doing so, we wish to express our hope that you, Mrs. Turner, Miss Getty and your family may be long spared to us.

Signed on behalf of the Subscribers,

ARTHUR REID.

JOHN ARCHIBALD THOMPSON.

Mr. William Gault, the oldest member of the congregation, made the presentation.

These duties having been discharged in a suitable manner, the reply to the address was read.

DEAR FRIENDS,—The magnanimity of the Address you have presented to me, and the value of the accompanying gift make it difficult for me to adequately thank you for your more than kind thought and your splendid present. After thirty-two years of residence among you, in the very intimate relationships of pastor and people, it is peculiarly gratifying to me to find myself this evening the recipient of the generous testimonial which you have placed in my hands. During the period of time I have had the honour to occupy the pulpit of the Old Presbyterian Meeting House, Templepatrick, I have ever been jealous for the maintenance of its tradition and for the spiritual well-being of the people who have met for worship in that beautiful Church. But when I call to mind the things I have achieved, I become, at the same time, painfully conscious of the things left undone, many of them things which ought to have been done. Throughout my ministry I have owed much to your kindness and forbearance.

You speak to me in your Address as "a worthy successor to those who have occupied the pulpit since the congregation was founded 300 years ago." The list of ministers includes among others Josias Welsh, rightly referred to by you as grandson of John Knox, the great Scottish Reformer; Anthony Kennedy, James Kirkpatrick, John Abernethy, and the two Robert Campbells. These men were outstanding characters, and each, in his time prominent in the political and ecclesiastical developments than prevalent. To these men, I trust, I have not been an altogether unworthy successor, but I recognise that my claim to enter that class is slender in the extreme. One fundamental principle among all the others we, of the present, have in common with those great predecessors of ours is that contained in the extract, given by you, from Knox's Old Scottish Confession of Faith. We continue to emphasise the importance of the teaching which our Lord gave forth in precept and example in contradistinction to teaching which grew up about His name subsequent to His crucifixion. We believe that He would have it so, and we believe that in the application of that teaching lies the hope of the world, or, in other words, the salvation of mankind. May God, the Father, cause that teaching to win an ever-widening way.

I am deeply grateful to you for your kindly reference to Mrs. Turner, to Miss Getty, and the members of my family. Of my own knowledge I know that they occupy a foremost place in your affection.

Again, thanking you for kindnesses which are spread along a great number of years, I pray, as always, that the blessing of the Father may be with you now and evermore.

ALFRED TURNER.

Mr Turner proceeded to amplify his thanks. Referring to the chairman of the evening, he said that Dr. Campbell, in sparing the time from his busy political and professional engagements to come and preside, had conferred another honour upon that congregation and its minister. Dr. Campbell

had ancestral connections with the old Meeting House, dating back to the time of its foundation, and it was, therefore, peculiarly fitting that he, whose predecessors in that church were numbered both among laymen and clerics, should preside upon a happy occasion such as the present, especially having regard to the fact that during the present year, as it was thought by competent historians, the congregation would reach its three-hundredth birthday.

Proceeding, Mr. Turner said each generation had its own duties and its own tasks. No doubt great things had been done in that congregation in the past, but he held that the present generation had not lagged behind in the way of achievement. They in their time had built a new Manse, largely reconstructed their Meeting-house, and placed their School-house in first-class repair. Speaking of the state of religion, he said it was not just as easy to tabulate that as to indicate the state of their various properties, but the indications they had pointed to the fact that the people continued to value highly the great influences upon their life of the inestimable privileges of worship and prayer. Concluding, Mr. Turner again expressed his thanks for many kindnesses received by him throughout his ministry, also for their kindly mention of members of his family in the address, and especially did he thank Mr. Arthur Reid and Mr. Archie Thompson, the very successful organisers of the evening's proceedings.

Mr. A. Birkmyre, one of the oldest members of the church, also addressed the meeting.

The formal proceedings having terminated, the remainder of the evening was devoted to music. Miss May Wilson, Miss Elsie Alexander, Mr. Arthur Reid, and Rev. S. E. Bowen, of Crumlin, delighted the audience with a programme of songs, and Miss Getty presided at the piano.

The singing of the National Anthem and the pronouncement of the Benediction brought a memorable meeting to a close.

The Perpetual Sacrifice.

[Communion Address delivered at the Triennial Conference, Manchester, by the Rev. H. J. Rossington, M.A., B.D.

"Our passover also hath been sacrificed, even Christ: wherefore let us keep the feast .... with the unleavened bread of sincerity and truth."—1 CORINTHIANS v. 7-8 (parts only).

Here we have one of those swift asides from his main argument which are so characteristic of the thought of St. Paul. He is passionately concerned for the morale of the Corinthian Church. There had occurred a scandalous case of immorality which found the community strangely indifferent alike to its own danger and to its collective responsibility. But if the evil be not instantly suppressed it is bound to work widespread moral mischief. A little leaven will leaven the whole lump. Thus, the apostle is quick to act in the way of stern condemnation of the offence, no less prompt to lessen its possible injury to the community in the way of warning and appeal. There flashes across his mind a recollection of the practice of his Jewish people. Whenever the celebration of the Passover approached it was the duty of each householder to make diligent search of the house lest any atom of leaven should remain to breed corruption and detract from the purity of the feast. This ancient practice has for him its Christian analogues. First, the Church is the bread which must admit within its constitution no particle of leaven. Second, Christ as the sacrificial offering, without spot or blemish, can only be the spiritual concern of those who have eliminated every trace of the leaven of impurity. The Church of Christ observes most fitly its Passover feast when purity of heart and rightness of spirit are the characteristics of its members.

But here, as in so many cases, the great apostle, beginning with the par-

ticular ends in the general; dealing with a special incident, he initiates a permanent principle. Let us seek to enter into his fundamental thought by means of this illuminating and suggestive appeal.

First, it is his constant endeavour to make increasingly clear and valid for himself and for others all that Christ was and all that Christ did. These are central for his thought, dynamic for his action. His great objective in this matter is most clearly expressed in his own words: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians iii. 17-19.) As he thus interprets it, comprehension is not so much a mental act as a spiritual attitude. A fact of history may be known without yielding living power. This comprehension of Christ passes knowledge because it implies a vital connection with a centre of spiritual power. When, by a process of inward approximation, the disciple is one with the Master, then comprehension is complete, to the enriching of his own individual life, to the strengthening of the larger life of the community.

Secondly, closely linked with spiritual comprehension is spiritual appropriation. The securing of this latter represents the age-long endeavour of the Christian Church, of which its varied rites and doctrines are but the transient, temporal forms. Behind all the theories of transubstantiation and consubstantiation lies the common conviction that all that Christ in essence was and did must not become inoperative and void of power. The spirit of his life and death, the very soul of his sacrifice, must be re-embodied in every succeeding generation, must find its spiritual vehicle in a succession of saintly, Christ-like lives. It is not enough that once the supreme sacrifice was made, the sublimity of motive and of action demonstrated. The continual feast must be kept, the spiritual succession secured. The possibility of this great end is made easier by the fact that Christ himself wills it. He is even more eager to impart than the most zealous disciple is to appropriate: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." (Revelation iii. 20).

The seal and sign of this consummation is the appropriation of Christ-like power, so complete as to amount in St. Paul's own case to a change of identity. Self with every merely individual ambition and purpose is suppressed; personality has become the vehicle of a spirit absolutely self-getting and sincere: "I live, yet not I, but Christ liveth in me" (Galatians ii. 20). Nor is this spiritual experience merely Pauline. It is just as much open to his Christian readers as to himself: "All things are yours . . . and ye are Christ's, and Christ is God's" (I. Corinthians iii. 21, 23). Here, again, such appropriation passeth knowledge and is a spiritual experience demonstrated with power in living relationships. Again and again men claim to know Christ and have even exclusive knowledge of him. But to them, as to the clamant assertors of Corinth, Paul makes answer: "Is Christ divided?" No arrogant or selfish claim can here be valid or vindicated. To be Christ-possessed is the only convincing fact, to mediate his sacrificial spirit the one substantial criterion.

This brings us to our third point. When spiritual comprehension and appropriation have done their perfect work spiritual expression in truth and life inevitably follows. That is the real and only sufficing apostolic succession. To have communion with Christ in his loving, emancipating work for God and man is to be consecrated for the fulfilment of his great purpose. "God was in Christ reconciling the

world unto himself." So, likewise, he is in all to whom his redemptive spirit has been truly imparted. They have become ambassadors for Christ; through them the stirring appeal still goes forth: "Be ye reconciled to God." And yet it is still true that the possession of sacrificial power implies also the probability of sacrificial suffering. We keep the feast not only with the unleavened bread of sincerity and truth. We consummate it also with the outpouring of the best that we have and are. Do we not catch his personal experience of this when St. Paul speaks of filling up "that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Colossians i. 24)? Its more general truth is expressed by a later Jewish writer, Heine, in the strong declaration: "Wherever a great soul gives utterance to its truth there is Golgotha." The offering up of the great sacrificial feast does surely imply that those who truly partake of and appropriate the sacrificial spirit give it ever new expression in all that is essentially real and life-giving. Only through perpetual sacrifice will the task of divine redemption be sealed and consummated.

We assemble here from many places but for one purpose. We have our peculiar difficulties and problems. We cherish individual opinions and represent many points of view. But above and beyond all these there is a potent spiritual unity. We are one in our thirst for the living God, one in our heartfelt desire to receive a greater measure of the spirit which was in Christ Jesus, one in our earnest resolve to re-consecrate ourselves to the service of the things that are highest and best. To this end "let us keep the feast .... with the unleavened bread of sincerity and truth."

When you hear of good in people—
tell it;
When you hear a tale of evil—quell it.
Let the goodness have the light,
Put the evil out of sight.
Live to make the wide world bright.

Our Constructive Issues.

We stand for an open and an honest pulpit; for freedom in truth—seeking, courage in truth-speaking and the reverence of unfaltering sincerity in all issues of religion.

We stand for religion that identifies itself explicitly with pure living, high thinking, and noble aspiring. The essential business of the church, we believe, is not to fortify a theology, but to promote righteousness; and we make the basis of church fellowship not credal agreement, but moral oneness of purpose.

We stand for a religion of the Here and Now, believing resolutely in Immortality, we insist that the first experiences of Immortality are in this world's living present; and God's sharing of To-day with us brings religion's chief concern.

We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct and spiritual comradeship.

We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revalation, of the nature of Man and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.

"CHRISTIAN LIFE," 1908.

There is in every human heart
Some not completely barren part,
Where seeds of faith and love may grow
And flowers of generous virtue blow;
To watch, to plant, to water these—
This be our duty and our joy.

Reports.

Unity Guild.—Though the morning of the first summer excursion began with rain, hail and sleet, broken by occasional gleams of winter sunshine, the afternoon turned out bright and fine, and the three dozen who essayed to climb Scrabo were well rewarded. It was ideal weather for walking, though when the party reached the top of the hill they found a stiff, cold breeze blowing and were glad to shelter in the lea of the Tower. The return to Newtownards was made by a different route, and after tea a pleasant hour was spent strolling round the town before catching the last train back to Belfast. On the following day (May 13th), the Annual Service was held in Mountpottinger Church. A really excellent sermon was delivered by the Rev. E. I. Fripp, B.A. The writer has never heard our President in more inspiring vein. The opening devotional exercises were conducted by the Rev. M. Watkins, and the Rev. H. J. Rossington, M.A., B.D., while a solo was rendered by Miss Lewis. Some seventy people were present, and the collection which was in aid of the Children's Hospital amounted to £4. The next outing is fixed for 23rd June, when the Guild intends to go to Ballycarry for the Gobbins. Members of the Larne Guild, and friends from Ballycarry, Cairncastle and Raloo are invited to join the party.

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Belfast : Social Service Girls' Club.—The Central Hall, Rosemary Street, was filled to overflowing to witness the display by the Social Service Girls' Club, on Tuesday Night, May 15th. The Rev. E. I. Fripp, BA., presided, the programme consisting of the winning songs, dances, recitations, and drill at Girls' Club Union competitions. At the close of the programme Miss G. W. Leslie gracefully presented a silver wristlet watch to Nellie M'Manus (1st senior girl), a gold centre silver medal to Minnie Wilson(2nd senior), and gold centre silver medals to Hilda Bell and Ellie Burns (1st and 2nd junior girl respectively), both of whom won similar distinctions last year. The prizes were the generous gift of Mr. W. Hunter, Waterloo Gardens. The Junior Club has again carried off the challenge picture offered by the Girls' Club Union, obtaining first places for elocution, singing, hand-made needlework, knitting cotton crochet, folk dancing, and fancy work ; and second places for drill, elocution, and folk dancing. The Senior Club took first place in crochet and hand-made needlework, and second place in knitting and drill. The winning needlework was on view in the hall, and was much admired. During the evening a handsome clock suitably inscribed was handed to the hon. secretary, Miss A. F. Montgomery in recognition of the indefatigable work she has done since the foundation of the club. A thoroughly enjoyable evening was spent Special mention should be made of the charming presentation of " Beauty and the Beast " by the children of the Play Centre, which is confined to little ones from five to ten years old.

* * *

Ballyclare.—On Wednesday evening, May 9th, the last of our fortnightly socials was held in the schoolroom, the entertainment on this occasion being provided by the gentlemen. These socials became increasingly popular and drew together all our young people, taxing our little schoolroom to its utmost capacity. It is gratifying to record that as a result of them all expenses arising out of our Concert have been met, leaving a balance on hand. And to the following ladies'—Mesdames Bingham, Forysthe, Moore, The Misses E. Gillespie, G. Grange, J. and A. Harson, M. Hogarth, M. Kerr and J. Laird, who not only made the socials possible in the first instance, but worked so enthusiastically to make them a success, we tender our grateful thanks.

Crumlin.—On Sunday, 15th April, there passed away one of the very popular and highly esteemed young men of our Congregation, John Kinnear Aiken, second son of Mr. and Mrs. James Aiken, Ballyclan, in his 25th year. Throughout his long illness he was a remarkably fine patient and he remained surprisingly bright and cheerful to the very end. Like his parents and two brothers he was a very regular attender at our services and we shall miss his valuable help with the church praise. Prior to his broken health he was engaged in Messrs. Harry Ferguson, Ltd., as an apprentice to the motor trade, where he was very popular, as was shown by the beautiful floral tributes sent by the directors and employees, and the number of representatives who attended his funeral. He was buried in Cramlin Church-yard on the following Tuesday, and the services in the house, in the Church, and at the graveside were conducted by his minister, Rev. S. E. Bowen.—After Service on Sunday, April 8th, the annual statement of accounts was read, and it showed a credit balance of £83 11s. 3d. Seven new members were admitted to Communion on Sunday, May 6th, and the attendance at that Service numbered 42.

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Downpatrick.—The Rev. John Begg, of Colne, Lancs., has received and accepted a cordial invitation to succeed the Rev. Ralph Philipson as minister of this pulpit. Accordingly, Mr. Begg has tendered his resignation of the Colne pulpit with a view to beginning his new duties in the month of August. Arrangements for his Ordination Service have been made by the Presbytery of Antrim, and the date of it will be June 27th

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Holywood.—On Sunday, May 6th, the Church building was re-opened for worship after being closed for some time for redecoration and repainting. Both the interior and the exterior have been thoroughly and tastefully dealt with. The work badly needed doing and it has now been well done. While the Church was in the workmen's hands, Services were held as usual in the Sunday School-room, which is now in turn undergoing a thorough cleansing and redecoration. The Re-opening Services, which were conducted by the minister, were well attended, and were brightened by the presence of the Sunday School Scholars who, as is customary here on the first Sunday in May, brought bunches of flowers to the Church, which where afterwards forwarded to the Children's Hospital, Queen Street, Belfast, together with the children's offerings towards the support of the Sunday School cot in this institution, which amounted to £1 7s. 6d.

Under the auspices of the Church Guild a Tennis Club has been started for the young people, of various ages, connected with the congregation. Two courts have been made for their use in the Manse Grounds, and these were opened for play on Monday, May 21st.

Ulster Unitarian Christian Association.

Conference

IN CENTRAL HALL,

ON TUESDAY, 19th JUNE.

Tea at 5-30 o'clock.

Chair to be taken at 6 o'clock by

REV. EUSTACE THOMPSON (Moderator).

Two Short Addresses by

REV. H. J. ROSSINGTON, M.A., B.D.

"The Association's Opportunity."

and by JOHN CAMPBELL, Esq., M.D., F.R.S.

on "The Coming Reformation."

The Hon. LORD JUSTICE ANDREWS and others will take part in the proceedings.

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19. Ulster Unitarian Christian Association: Conference in Central Hall, Belfast.
    5-30 p.m., Tea.
    6 p.m., Addresses by Dr. John Campbell and Rev. H. J. Rossington, M.A., B.D. Conference to follow. Hon. Lord Justice Andrews and others to take part. Moderator in Chair.
    8 p.m., United Service in First Church, Rosemary Street, conducted by Moderator.
20. 10 a.m., Communion Service in First Church.
    11 a.m., Annual Meeting of General Synod.
    3-30 pm., Reception in Central Hall. Addresses by Miss E. Rosalind Lee, B.A., and Miss Hargrove, on "Unitarians Overseas."
    5-30 p.m., Tea in Central Hall.
    6-15 p.m., Annual Dinner in Shaftesbury Restaurant.
    8 p.m. Lecture in First Church by Rev. T. M. Falconer, B.Litt., of Bolton, on "The Church and Modern Conditions."

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